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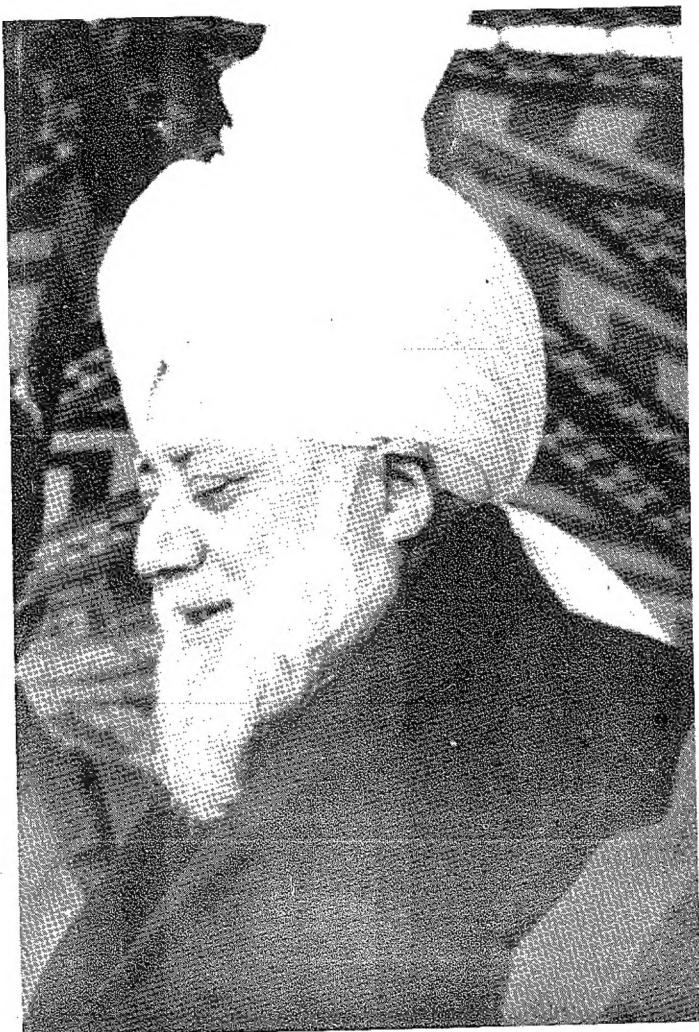
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HAZRAT HAFIZ MIRZA NASIR AHMAD
Ameerul Mominin Khalifatul Masih III
Head of the Ahmadiyya Movement in Islam

The Ahmadiyya Muslim concept of the doctrine of *Khatme Nabuwat* and *Jehad* have been tragically misunderstood and many times grossly misrepresented. Let us refer here to the original source – the writings of Hazrat Ahmad, the founder of the Ahmadiyya Movement – for an accurate picture.

THE DOCTRINE OF KHATME NABUWAT

The Belief: Hazrat Ahmad writes:

‘The gist of my faith is

لَا إِلَهَ إِلَّا اللَّهُ وَمُحَمَّدُ رَسُولُ اللَّهِ

There is no God but Allah and Muhammad is His Prophet. Our belief to which we are committed in this life and to which we will stick by the Grace and Mercy of Allah to the last moment of our sojourn on this earth is that our Chief and Master, the Holy Prophet, on whom be peace and blessings of Allah, is *Khatamun Nabiyeen* and *Khairul Mursaleen* – the best of all Prophets. At his hands was the law of *Shariah* perfected. This perfect blessing is today the only guide to the right path and the sole means of attaining union with God Almighty.” (*Izala-i-Auham*)

“The exalted station which our Lord and Master, the Chief of all, the greatest of Prophets, Hazrat *Khatamun Nabiyeen*, on whom be peace and blessings of Allah, occupies has ended in his person which embodies all that is perfect and which is otherwise beyond human attainment.” (*Tauzih-i-Maram*)

“What Allah requires us to believe is only this; that He is One, and Muhammad, peace and blessings of God be on him, is His Prophet and that he is *Khatamul Ambia* and is superior to all.” (*Kishti-e-Nuh*, p.15)

THE MEANING OF THE DOCTRINE

Hazrat Ahmad says:

“The institution of Prophethood has ended except through and in the Holy Prophet Muhammad. No law bearing prophet can come any more. A prophet without bringing a new law can come but he must first be an *Ummati* i.e., a follower of the Holy Prophet.” (*Tajalliat-i-Hahia*, p.20)

“All the windows of prophethood are shut except that of total surrender to the Holy Prophet and of complete annihilation in him.” (*Aik Ghalati Ka Izala*)

“The Holy Prophet, it is true, is not the father of any male issue in this world. However, he is the father of many of the people of later days being *Khatamun Nabiyeen*, and to the blessings of Allah, there is now no way except through him. In short, my apostleship and nabuwat, in respect to Muhammad and Ahmad, is entirely from him, not due to any quality I possess.” (*Aik Ghalati Ka Izala*, p.4)

VIEWS IDENTICAL

Hazrat Ahmad's belief is completely in harmony with the fundamental Islamic teachings and concepts, as the following references will show:

1. The Holy Prophet called at least four times, the Promised One as a *Prophet*. This is reported through Nawas bin Saman in Sahih Muslim.
2. The Holy Prophet (on whom be peace and blessings of Allah), several years after the verse *Khatamun Nabiyeen* had been revealed, upon the death of his son Ibrahim, remarked: "If my son Ibrahim had lived, he would have been a prophet." (Majah, chapter on Janaiz)
3. Hazrat Aisha says: "Do say that he is Khatamun Nabiyeen but do not say that there would be no prophet after him." (Tafsir Durr-i-Manthur, Vol. V; 204)
4. Hazrat Imam Mohammad Tahir Gujrati (b. 914 A.H./1509 A.D., d. 986 A.H./1578 A.D.) commenting on the foregoing saying of Hazrat Aisha, said:

"Her words do not conflict with the Hadith. Because what the Holy Prophet meant was that there would be no such prophet as would abrogate the Shariat." (Takmilah Majmaul Bihar, p.85)

5. The renowned Spanish scholar, mystic and spiritual leader, Hazrat Mohiuddin Ibn Arabi (b.560 A.H./1165 A.D. d. 638 A.H./1240 A.D.) says: "This kind of Prophethood will stay as long as man lasts on the surface of this earth, although the practice of sending down new Law had been discontinued. Truly the bringing of Law is one of the kinds of prophethood." (Futuhate Makkiah, Vol. II; 73/100)
6. Maulana Mohammad Qasim Nanutvee (b. 1248 A.H./1833 A.D., d. 1297 A.H. (1880 A.D.), founder of Darul Uloom Deoband and successor to Hazrat Shah Abdul Aziz writes: "Supposing a prophet is raised after the Holy Prophet (peace be on him) it will not affect in the slightest degree Khatamiyyat of the Holy Prophet." (Tahzirunnas, p.25)

DEFINITION OF NABUWWAT

A prophet as commonly understood is one who brings a new and full *sharia* abrogates certain portions of an old *sharia* and is not himself an *Ummati* of an earlier prophet. Hazrat Ahmad vigorously denied to be a prophet of this nature. To the contrary, he explained that his definition and conception of a *Nabi* is quite different from the definition of his opponents. To accuse him of the Nabuwwat of their conception is simply outrageous and scandalous.

According to him, "A *Nabi* is one on whom the word of God descends in a manner beyond all doubt, and descends in a considerable volume,

embracing a knowledge of things beyond the ken of man. This is how the Lord God has named me a Nabi." (Tajalliat-i-Illahia, page 26)

"The word *Nabi* is common to Arabic and Hebrew. In Hebrew it is pronounced as *Naabi* which is a derivative from *Naba*, signifying the Divine gift of prophecy. It is not essential for a prophet to be law-bearing. This state is a Divine favor by which future events are revealed." (Aik Ghalati Ka Izala, p.8)

"The charge leveled against me is that the kind of prophethood I claim takes me away from Islam. In other words the charge is that I believe myself to be an independent prophet, a prophet who need not follow the Holy Quran, and that my *Kalima* is different and *Qibla* separate. I am also supposed to have abrogated the Law and severed the ties of allegiance to the Holy Prophet Muhammad, on whom be peace and blessings of Allah. The charge is absolutely false. Any claim to this kind of prophethood is apostacy, pure and simple. Not only now but since the very beginning I have throughout been stating in my books that I lay no claim to such prophethood. This is entirely a baseless charge and a calumny against me. The true position is merely this. When I called myself a prophet, I only mean that Allah speaks to me, that He speaks to me very frequently and has dialogue with me, and acknowledges my submissions, and reveals to me things unseen, discloses secrets to me which belong to the future and which He would disclose to no one who is not dear and near to Him. Indeed, He has designated me as a prophet merely on this account." (Akhbar-i-Am, Lahore, May 26, 1908)

M U S L I M S

Since the Ahmadiyya view is wholly in accordance with the basic Islamic teachings, it is extremely unjust to label the Ahmadiyyas as *Kafirs* (non believers). Look what Hazrat Ahmad says:

"I tell you truly and I say this on oath that I and my Jamaat are Muslims and we believe in the Holy Prophet, peace and blessings of Allah be on him, and in the Holy Quran, in the same way as a true Muslim should believe in them. To get out of Islam even as much as one step is certainly a means of destruction and whatever the nearness to God that one can attain is made possible only through complete and perfect obedience to and love for the Holy Prophet, peace be on him. Without this, it is not possible at all. There is no other way of righteousness except his own ways" (Alhakam, Sept. 17, 1906)

"For no reason whatsoever such a person is dubbed a Kafir who really

and truly believes the Holy Prophet, peace and blessings of Allah be on him, to be the *Khatamul Anbiya* and who takes the Holy Quran as the *Khatamul Kutub*. He believes in all the Prophets and he is a follower of the Qibla and takes as lawful what the *Shariat* declares to be lawful, and whatsoever the *Shariat* declares to be unlawful, he takes it as unlawful." (Siraj-i-Munir, p. 4)

"We are Muslims and we are the Ummat of Mohammad; peace and blessings of Allah be upon him, and we deem it kufr (Disbelief) to have a new kind of Prayer and to shift from the Qibla to some other side. We believe in all the commandments issued by the Prophet, peace and blessings of Allah be upon him, and we believe that to avoid even the smallest of them is meanness. Our claim is based on what Allah says and what our Holy Prophet, peace and blessings of Allah be upon him, says. We have not abandoned following the Holy Prophet and we have not framed any new *Kalima* or *Prayers* or *Hajj*, or a separate mosque (like a splinter one). We are working towards the service of religion and we are trying to make it dominant over all the religions of the world." (Al Hakam, Sept. 30, 1904)

J E H A D

The Ahmadiyya Muslims firmly believe in the tenet of *Jehad*, but with equal emphasis, they deny the use of force towards the propagation of Islam. In the words of Hazrat Ahmad: "We regret to remark here that as on the one hand the ignorant maulvies, ignorant of the real excellence of Islam, drawing a veil over the true significance of *Jehad*, teach the masses under this name the plunder and murder of human beings, the Christian Missionaries, on the other hand, are to be blamed for a similar misrepresentation. The latter have published thousands of pamphlets and handbills in Urdu, Pushto and other languages and circulated them in different parts of India, the Punjab and the frontier, to the effect that Islam was spread by the sword and that its first principle is murder. The consequence has been that the ignorant masses finding two witnesses in support of *Jehad*, viz., the maulvies and the Christian missionaries, became more wild in their savage excitement.

"It should be remembered that the doctrine of *Jehad* as it is understood and presented before the public by the Muslims is altogether unknown to Islam. The way in which they explain it serves only to generate savage qualities in the ignorant masses and blot out all noble qualities of humanity. This has actually happened in our own time and it is beyond the shadow of a doubt that in all the inhuman murders

committed by ignorant fanatics, who were totally unaware of the circumstances which forced the early Muslims to take up the sword, the real fault lies at the door of the Maulvies who privately inculcate doctrines resulting in such bloody deeds.” (Jehad, by Ahmad)

It is abundantly clear from the writings of Hazat Ahmad that he fully supported and advocated the true Jehad — striving in the service of the Lord. He considered that the use of force is permissible only for the defense of the nation and the faith, only to deter the aggressor. As he says:

“The whole of Arabia responded to the call of Koraish, ‘ the ancient survivors of the national gods’ and marched to the slaughter of the Muslims. And it was not until their enemies were upon them that permission was granted to the Muslims to defend themselves. Says the Quran: *“Permission to take up arms is given to those against whom war is made, because they have been wronged, and Allah, indeed has the power to help them.* (22:40) Again it says: *“And fight in the way of God with those who fight with you”* (2:191). Says Ahmad: “This permission was granted under special circumstances.”

The views of Hazrat Ahmad on Jehad were shared not only by such eminent Muslim leaders of the period as Sir Syed Ahmad Khan, but also by a large number of divines of various Muslim denominations. Just to cite a few:

Maulvi Mohammad Jabbar, a prominent Ahl-i-Hadith wrote: “Our Prophet never used sword against any people, except those who first took up the sword (against the Muslims).” However, Jehad, by virtue of its being a Quranic injunction, was never abrogated by the Holy Founder of this Ahmadiyya Movement, neither Jehad in the general sense nor in the particular sense, in the form of Qital (fighting).

Even the views of the Promised Messiah with regard to the English rule, were shared by several other Muslim leaders of his age. For instance, wrote Maulvi Mohammad Jabbar: “Before all, I thank the government under which we can publicly and with the beat of drum teach the religious doctrines of our pure faith, without any interference whatsoever, and we can pay back our opponents whether they are Christians or others in their own coin. Such religious liberty we cannot have even under the Sultan of Turkey.” (Barakat-i-Islam, page 2)

Also said Maulvi Mohammad Hussain of Batala, “Considering the Divine Law and the present condition of the Muslim, we have said that this is not the time of the sword.” (Ishaat al Sunnah, 1301, AH, page 366)

And Nawab Siddiq Hassan Ohan, a great leader and writer of those days wrote: "Whosoever goes against it (loyalty and faithfulness to the British rule) not only is a mischief maker in the eyes of the rulers but also he shall be regarded as a violator of the covenant, unfaithful in his religion and a perpetrator of the greatest sin, and what his condition will be on the day of judgement will become evident there." (Tarjuman Wahabia pp 23-24)

Hazrat Ahmad did not condemn the Jihad of the Holy Quran. This is pure and false allegation. He preached *Jehad bin Nafs* and *Jehad bil Quran*. That is, fight the devil in ones self and fight for the preaching of Islam with the Holy Quran. This is what has caused his Movement to be the Power it is today. Hazrat Ahmad condemned the Jihad of the socalled muslims which meant the innocent killing of people under the name of Islam. One will read with interest the finding of the Court of Inquiry, Punjab Disturbances, 1953 by Justice Munir and M.R. Kayani.

"Mirza Sahib's publications on Jihad tend to show that the work was written with reference to the events that were happening on the Frontier where repeated incidents of murder of British Officers had occurred. Every British officer who came to India was directed to be beware of the ghazi — the fanatic tribesman of Afghan who considered it a religious merit and financially beneficial to kill a *Kafir* and to get reward for it in Heaven. Such attacks, if they were promoted by religious prejudice, were of course opposed to the Islamic doctrine of Jihad, and Mirza Sahib did well in contradicting this belief." (Report of the Court of Inquiry constituted under Punjab Act 11 of 1954, to inquire into the Punjab Disturbances of 1953. Page 196.)

OUR BELIEFS

By

Hazrat Ameerul Momineen, Khalifatul Masih III

(Address delivered on December 28, 1974, at the third day of the 82nd Annual Ahmadiyya International gathering, held at Rabwah, Pakistan.)

"Human intellect is so weak that it cannot solve problems without Divine guidance," said Hazrat Khalifatul Masih III. He was addressing a huge gathering of Ahmadies on the third and last day of the 82nd Annual Jalsa, in the Ahmadiyya Stadium, Rabwah, Pakistan.

About 20 years ago, Western doctors announced that breast feeding was injurious to the health of mother and her baby. Now they have reversed their decision and contradicted their previous announcement. In the economic field the solution to human problems put forth by an American expert would basically differ from the solution suggested by a Russian expert on economic matters. A few years ago, Western scientists and politicians came out with the proposal that the invention of the atomic bomb was a must in order to save humanity from havocs of war. Now they express horror over this invention.

God sent more than a hundred thousand prophets to guide humanity. But they never differed with one another in the basic teachings. When followers of a prophet went astray, God sent a new prophet who revived the previous teaching and gave a few more details according to the evolution in human mind. This process continued until human mind was mature and was capable of understanding the perfect law of the Holy Quran and following it.

A very conspicuous beauty of the Holy Quran is that it comprises all eternal truths embodied in the previous scriptures and whenever necessary brings them to perfection by wise additions. The Jewish law of *an eye for an eye and a tooth for a tooth* is retained in the Islamic scripture in a more beautiful face and brought to perfection by useful addition.

I swear by God that the Holy Quran embodies all eternal truths needed for human guidance till the last day."

After the Holy Prophet had passed away, the Muslims added new beliefs and practices to the original ones and disfigured their religion. It is mentioned in the Holy Quran itself that at certain times Muslims would

turn their backs on it and treat it as a deserted book. According to a saying of the Holy Prophet such Muslims were to have nothing to do with Islam and were dubbed as a *perverted group of people*. But even in those days of spiritual darkness there were to be found hundreds of thousands of Muslims among them who served as torches of Divine Light to repel the darkness and emblaze the path to real happiness.

One of them was to appear in the latter days and was given the title of *Imam Mahdi*. He came in the appointed time and propounded once again the basic Islamic principles. That is why I have chosen this afternoon to speak on *Our Beliefs*. No doubt man always aspires to rise higher and higher, but in certain weak moments he is liable to retrogression and failure. Sometimes he is tried by his Creator and sometimes he is led astray by satan. God, in His infinite wisdom, chose to send reformers to guide human being to righteousness. Though the Holy Quran is the perfect book for all ages, it claims to have two important portions; one being clear to all and the other containing hidden meanings. The latter is like an underground treasure open only to God's elect. The key to the hidden spiritual secrets is given to those very near to God. Among the followers of the Holy Prophet, the Imam Mahdi was to disclose many such secrets of the Holy Quran after being given a deep insight into its meaning. Whenever non Muslims challenged a verse of the Holy Quran, the founder of the Ahmadiyya Community advanced a reasonable and convincing explanation to show that it contained deep meaning hidden from the eyes of the common people and the same verse became a proof of the truth and Divine origin of the Holy Book.

We Ahmadis believe in One God who is the source of all virtue and free from all weakness and imperfection. He is *Subbu*h and has no partner. Muslims who do not belong to this community must find out in their own books what their religious scholars wrote about God and his attributes. I shall explain here our own side of the issue to give a positive picture of our beliefs to serve as a guide for this generation. They must know that our God is an embodiment of beauty and benevolence. He deserves praise because He is the sole benefactor of all universe. He is also a *Hayi* and *Qayyoom*, which means that all life originates from Him and depends on Him for survival and continuity. He is *Rabbul Alameen* - sustainer of all universe, and promoter of all things stage by stage.

Huzoor quoted many verses from the Holy Quran to show how God governs each and every action, movement and progress of His creation. He quoted his own experience to prove how true was the Holy Quran when it

said that a leaf of a tree fell after Almighty God's command. Huzoor explained that there were two laws of nature governing this universe. One was general and the other individual. As a result of the general law of nature scientific research received a boost, while the individual law of nature exhorted believers to prayers. Huzoor advised members to wield both the weapons of struggle and prayer in order to excel everybody else in serving God and humanity.

Our belief about the Holy Prophet is that his position is twofold. He was a human being like us and was also a perfect manifestation of God's beautiful attributes. As a human being he became a model for the whole humanity and as a perfect manifestation of Divine light he reached the stage of being *Khatamun Nabiyyeen*. That is why God said addressing the Holy Prophet that he was the central point of the whole universe and that it was created for the sake of the Holy Prophet Muhammad. All prophets appearing before him took a portion of his light, while he was a perfect model for all those who came after him till the Last day. This explained the saying of the Holy Prophet about himself that he was *Khatamul Ambiya* when Adam was not yet created.

At the end of his enlightening discourse Huzoor repeated what had been written by Hazrat Ahmad that every Ahmadi must endeavor to put into practice all that is commanded by the Holy Quran, so that it does not appear as a witness against their conduct on the day of judgement.

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded by Hazrat Mirza Ghulam Ahmad (1835-1908), (on whom be peace and blessings of God) in March, 1889. Hazrat Ahmad belonged to a noble and ancient Mughal family of Panjab who had migrated to India from Samarkand (Central Asia). The headquarters of the Movement were established by Ahmad at Qadian, a small town in Panjab, India, where he was born. In spite of being violently opposed by the followers of every religion, the movement founded by him continued to make steady progress in all parts of India and by the time of his death in 1908, his followers numbered in hundreds of thousands. Thenceforward, his followers have increased manyfold and are increasing day by day. The Movement has now a network of well-organized missions all over the world, a number of mosques built in Europe, America and Africa, translations of the Holy Quran in many languages, and numerous publications circulated for the propagation of Islam.

The first successor of Hazrat Ahmad was Hazrat Maulvi Nuruddin, a devoted follower. The second successor was his promised son, Hazrat Mirza Bashiruddin Mahmud Ahmad, and his present successor is Hazrat Hafiz Mirza Nasir Ahmad, his Promised Grandson.

After the partition of India in 1947, the Movement moved its headquarters from Qadian and a new town was founded, Rabwah, in Pakistan to be the new headquarters for the Movement.

A look into the conditions of initiation into the movement, as laid down by the founder, will show that Promised Messiah initiated the Ahmadiyya Movement for the following reasons:

1. To revive faith in God.
2. To re-establish the glory of the Holy Prophet Muhammad (on whom be peace and blessings of God) and to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran.

Hazrat Ahmad claimed to be the Promised Messiah and Mahdi for the Muslims and laid no claim to any type of prophethood tabooed in Islam. He presented himself as a follower of the Holy Prophet Muhammad (peace and blessings of God be on him) and whatever status and rank he obtained was due to his submission and obedience to the *Seal of the Prophets*. A careful perusal of the articles reproduced hereunder will, we hope, go a long way towards enlightening our readers on some of our fundamental

beliefs.

Requirements for Initiation
In The
AHMADIYYA MOVEMENT

The initiate shall solemnly promise:

1. That he shall abstain from Shirk; association of any partner with God; right up to the day of his death.
2. That he shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.
3. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet; and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Darud (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of God and to praise and glorify Him.
4. That under the impulse of any passions, he shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his tongue nor by his hands nor by any other means.
5. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he shall march forward.
6. That he shall refrain from following Un-Islamic customs and lustful inclinations, and shall completely submit himself to the authority of the Holy Quran ; and shall make the word of God and the saying of the Holy Prophet the guiding principle in every walk of his life.
7. That he shall entirely give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forebearance and meekness.
8. That he shall hold Faith, the honor of Faith, and the cause of Islam dearer to him than his life, wealth, honor, children and all other dear ones.
9. That he shall keep himself occupied in the service of God's creatures, for His sake only; and shall endeavor to benefit mankind to the best of his God-given abilities and powers.

10. That he shall enter into a bond of brotherhood whith this humble servant of God (i.e.. Hazrat Mirza Ghulam Ahmad — the Promised Messiah), pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his death; that he shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.



HAZRAT MIRZA GHULAM AHMAD

Promised Messiah and Mahdi
Founder of the Ahmadiyya Movement in Islam

AHMADIYYAS – AND THEIR PERSECUTION

By

Syed Shahab Ahmad

There are nearly ten million Ahmadiyyas spread all over the world. They are staunch, proselytising Muslims whose missionaries are responsible for a large number of conversions in Europe and Africa. The founder of their sect, Mirza Ghulam Ahmad of Qadian (Gurdaspur, Punjab), claimed that Jesus Christ did not ascend to heaven and will not come back to earth—as believed by the Muslims—but that he himself was the Promised Messiah who had come to carry forward Muhammad's mission in the world. Because of these differences in dogma, orthodox mullahs call Ahmadiyyas heretics. They have often been persecuted in Pakistan. Recently, the politically motivated Jamaat-i-Islami incited pogroms against them in which many members of this highly educated and well-organized community were killed.

The Ahmadiyya Movement, founded by Hazrat Mirza Ghulam Ahmad, originated in Qadian, a village in the Gurdaspur District, Panjab, in 1889. Ahmadiyyat, which is only a synonym for Islam — renascent and resurgent — is a dynamic force in the field of proselytism. It emphasises that Islam is not the heritage of Muslims alone but of the whole mankind. Its discipline brings about a kind of self transformation in its followers. Among the Ahmadiyyas are converts from Christianity, Hinduism, Sikhism, Jainism, Judaism, Confucianism and Communism in Asia, Africa, Europe and America.

One of the chief achievements of the movement in its early stages was the revival of Muslim missionary activities which had died out some centuries before. In Europe, onslaughts on Islam had reached their peak:

Everything maintained or invented to the disadvantage of Islam was greedily absorbed by Europe; the picture our forefathers in the Middle ages formed of Muhammad's religion appears to us a malignant caricature. (Muhammadanism, by S.C. Hilricon)

George Bernard Shaw wrote:

They were in fact trained to hate both the man Muhammad and his religion. (On Getting Married)

The founder of the movement, Hazrat Mirza Ghulam Ahmad, born in 1835 at Qadian, belonged to a family which traced its pedigree to Haji Barlas, an uncle of Emperor Taimur. The greatgrandfather of Hazrat Mirza Ghulam Ahmad founded Islampur Qazi, which with the passage of time

became Qazian and finally, the Qadian of today. His father, Mirza Ghulam Murtaza Sahib, held a *jagir* restored by Maharaja Ranjit Singh. From his boyhood, he came to be acknowledged as God-intoxicated. The first revelation came to him at the age of 40. It warned him of the imminent death of his father in 1876. The grieved son was, however, immediately consoled by his Creator with another revelation:

Is not God sufficient for His servant?

This assurance inscribed on a ring is worn by Ahmadies all over the world. In 1891, Hazrat Mirza Ghulam Ahmad declared himself to be the Promised Mahdi and Messiah. This declaration let loose no end of opposition and persecution which made the remaining years of his life stormy. He wrote some eighty books in Urdu, Arabic and Persian in defence of Islam and his claims. The Mullahs declared him a Kafir (disbeliever) for claiming to be a prophet, and *Dajjal* (Anti-Christ) for preaching that Jesus was dead and would not return to earth.

Undeterred, he continued his missionary work and the number of his followers swelled to more than 300,000 during his lifetime. Those who saw Hazrat Ahmad proclaimed that the light of faith that shone forth from his countenance could not radiate from the face of an imposter. The stories of fulfilment of the prophecies of the Promised Messiah and many cases of miraculous healing affected through his prayers drew thousands of persons to his village who subsequently embraced Ahmadiyyat and became his loyal disciples. The unknown village Qadian became an international shrine.

When the opposition to Ahmadiyyat reached frightening proportions, the founder urged his followers in 1901 to form a separate community and call themselves Ahmadi Muslims. Among his early opponents were Maulvi Muhammad Hussain Batalvi, Maulvi Sanaullah, Pandit Lekh Ram, Mr. Abdullah Atham and Dr. Henry Martin Clarke. [†] Hazrat Mirza Ghulam Ahmad breathed his last at Lahore on May 20, 1908, after a brief illness.

After his death, the movement came under a Khilafat. Maulvi Hakim Nuruddin (1908-1914) became the first Caliph. Hazrat Mirza Bashiruddin Mahmud Ahmad (1914-1965) was the Second Caliph to be installed. An extensive missionary program was launched by him in 1914. The followers dedicated their lives to this purpose and soon it became a powerful movement in Africa, Europe and Indonesia.

In 1947, the headquarters of the Jamaat were shifted to Rabwah and Qadian continued to be the headquarters for Indian missions. Sahibzada

Mirza Wasim Ahmad, a grandson of the Founder, has been in charge of the missionary work in India. The secular outlook and preaching of the Jamaat have endeared Qadian especially to the people of its province Punjab. *edia of Physics* XLII (ed. S. Flugge, Springer-Verlag, Berlin.

Hafiz Mirza Nasir Ahmad, M.A. (Oxon), was elected the third and present Caliph of the Jamaat in 1965. He has vastly augmented the Jamaat's activities and program. He has recently declared that the coming 25 years would be the most crucial years for the Jamaat as the nations would embrace and their governments would be run by the Ahmadies of those nations.

Though the teachings and doctrines of Ahmadiyyat — *Kalima, Qibla, Namaz, Zakat, Hajj, Roza* — are all based upon the Quran, yet most non-Ahmadies (such as Wahabis, Maudidis, etc.) have called the Ahmadies heretics. The differences center on the two great prophets: Muhammad and Jesus.

The Holy Prophet of Islam, Hazrat Muhammad, is described in the Quran as *Khatamun Nabiyyin*. The word *Khatam* means both last and seal. The Ahmadies interpret it as not the last but the Seal of the Prophets.

The word *Khatam* denotes the consummation, authenticity and completion of a thing and, when a seal is put to a letter, it becomes authentic and complete. Therefore, *Khatamun Nabiyyin* would mean the truest and most perfect of prophets and not the last in point of time. He has attained such a degree of perfection that none can ever excel or supersede him. He is the Lord Keeper of the Great Divine Seal of Prophethood which not only ratifies and authenticates the office of the previous prophets but also awards the distinctive mark of prophethood to those who make themselves worthy of it by following in his footsteps. These spiritual descendants of Muhammad will keep his memory and name and teachings alive for ever and ever.

Muslim theologians, Mulla Ali Qari, Ibn Khaldum, Sheikh Ibn Arabi, Shah Waliullah Mohaddis of Delhi and Maulana Mohammad Qasim, Principal of the Deoband Theological School, support this interpretation. The Ahmadies assert that what *Khatame Nabuwat* precludes is not the appearance of a prophet in future but the advent of any law-bearing prophet with an independent mission. The Ahmadies insist that any new prophet of God will serve Islam only and will have no right to change, add or detract from the Holy Quran or from what the Holy Prophet has taught, since these are eternal and immutable.

A Non Law-Bearing Prophet

The Ahmadies believe that, in the present time, God sent Hazrat Mirza Ghulam Ahmad as a non law-bearing prophet to regenerate man — who is always liable to forget, is apt to fall into error and prone to rebel. Provision was, therefore, essential that the forgetful may be reminded, the erring set right. The founder of the Ahmadiyya Movement nowhere compared himself with the Holy Prophet Muhammad, nor claimed the least superiority over him.

Another basic difference between Ahmadies and non-Ahmadies pertains to Jesus Christ. The non-Ahmadi Muslims hold that, when the Jews tried to lay hold of Jesus to crucify him, God changed the appearance of another man who looked like Jesus. This change deceived the Jews and they crucified the transfigured person, while God lifted up Jesus to heaven, where he has lived for 2,000 years, his physical body remaining perfectly immune from the ravages of time. He would, however, come down before the day of reckoning to destroy *Dajjal* (Anti-Christ) and establish the final supremacy of Islam.

The Christian church teaches that Jesus died on the cross. According to the Ahmadiyya belief, Jesus did not die on the cross. When brought down from the cross, he was still alive but unconscious ("And one of the soldiers with spear pierced his side and forthwith came there out blood and water," St. John, 19:34). The Ahmadies contend that a dead body does not bleed — hence Jesus was alive then. He was rescued and ministered unto by his friends and finally travelled to the East and died in Kashmir at the age of 120.

The Ahmadies interpret the prophecy of the second advent of Jesus in the same way in which Jesus interpreted the prophecy of the second advent of Elijah. The Ahmadies maintain Jesus would not come back in person but another man would come in the power and spirit of Jesus.

No Room For Doubt

The discovery of the Dead Sea Scrolls in recent years has removed every lingering doubt in the minds of sceptical that the *Teacher of Righteousness* was no other person than Jesus Christ, son of Mary. The study of the scrolls shows that the inhabitants of the Qumran Valley followed a prophet called the *Teacher of Righteousness, Interpreter of the Law*, or simply the *Priest* in some places. The Priest has been called the Messiah or the Faithful Shepherd. He came of a priestly class. The three pictures of Jesus Christ published in *Encyclopaedia Britannica*, Volume

XIV, throw still further light on the fact that Jesus Christ lived up to a good old age. The first picture shows Jesus to be a young man in his thirties, the second one as a person fairly advance in age and the third one shows him in his old age. The pictures were prepared by the Christians themselves of the second and third centuries A.D.

Unlike non-Ahmadies, Ahmadies believe in the continuation of Divine Revelation after the Holy Prophet Muhammad. From the inception of the universe, God has spoken to man through His prophets and chosen ones. He will continue to speak till the end of time to His chosen ones. Reason revolts against the suggestion that God exercised His attribute of speech upto the time of Jesus but became silent thereafter or that He exercised this attribute upto the time of the Holy Prophet and thereafter became dumb forever.

The claim of Hazrat Mirza Ghulam Ahmad of being the Messiah and Mahdi deeply annoyed the mullahs, who looked upon Ahmadiyyat as a new sect outside Islam and waged a running war against it. In this campaign of persecution, Maulvi Abul Ala Maudoodi and his Jamaat Islami gave the slogan of *Protect Khatam Nabuwat*. The last general election in Pakistan was contested by the Maudoodis, who in 1953 launched an anti-Ahmadi movement in Pakistan. Maulana Maudoodi sought to capitalize on this campaign by forming an action committee of all religious parties for the banning of the Ahmadiyya Community and the removal of Sir Muhammad Zafrullah Khan from the office of Foreign Minister. Martial Law was enforced in Lahore. The Ahrat and Jamaat Islami leaders were arrested and tried. Maulana Maudoodi was sentenced to 14 years' imprisonment and the Ahrat and Jamaat Islami were declared unlawful bodies.

The opposition did not end there. In 1958, there was a conspiracy to kill Ahmadies but it did not materialize as Martial Law was imposed unexpectedly. Again, in 1971, in Bangladesh the Jamaat Islami had advised the Razakars and Al-Badr to purify Islam by exterminating Ahmadiyyat from Bangladesh, but the emancipation of Bangladesh thwarted this conspiracy and today thousands of Ahmadies continue to inhabit that country.

A Non-Political Sect

The Ahmadies have recently been accused in Pakistan of conspiring with some political parties and the Pak-occupied Kashmir Government has been moved to declare the Ahmadies a non-Muslim minority and to stop

their missionary activities there. Nothing could be a greater travesty of truth. The Jamaat has never harbored any political ambitions. It enjoins strict obedience on the part of its followers from all political, disruptive and subversive activities. The movement inculcates in its followers obedience to the law of the land and loyalty to the government of the country in which they live. The Ahmadies have had no political problem in any country of the world.

The movement has a positive social development program for Ahmadiyya communities all over the world. It has established 135 active missions in over 40 foreign countries. It has established a chain of educational and medical institutions in many countries. In Africa and the Middle East alone, the movement has 71 educational institutions. It publishes 19 newspapers and a score of periodicals in addition to numerous publications for Tabligh.

The Jamaat Ahmadiyya, which has a network of over 200 branches in India, is controlled by the Sadr Anjuman Ahmadiyya, Qadian. The activities of its institutions are financed from a central fund, which is raised through regular voluntary subscriptions from the members of the community. Generally, every Ahmadi subscribes to the extent of one-tenth of his income.

(Reproduced from The Illustrated Weekly of India, July 7, 1974.)

NOT IN THE NAME OF ALLAH.

When I was a student in England, the only community which had regular meetings, congregated for prayers on religious holidays and carried on proselytisation amongst the English were Muslims. Their activities radiated from the mosque in Woking; most of its active members were Ahmadiyyas.

When I was living in Lahore, most of my friends were Muslims. I did not come across another sect more punctilious in the observation of the prescriptions of their faith than the Ahmadiyyas. They did not drink, they fasted during Ramadan, they said their prayers five times a day; their women were in strict purdah. Once, travelling with Asadullah, younger brother of Chaudhry Zafarullah Khan, we had to stop our car for him to make his genuflexions towards Mecca.

When I visited Israel the first time, I was anxious to see how the Arabs living under Israeli occupation were doing. One Arab village not far from Tel Aviv had a new community centre where the young and old received instructions on the tenets of Islam. They were not collaborators as is often falsely alleged but were fiercely anti-Israeli. Their morale was kept up by a Maulvi Sahib from Pakistan. He was an Ahmadiyya.

On my last visit to Kenya and Uganda I checked on the activities of Christian and Muslim missionaries working amongst the Negro tribes. Christians conceded that despite the unpleasant memories of Muslim Arab slavers, Islam was claiming more converts amongst African blacks than Christianity. The Muslim missionary effort was entirely Ahmadiyya.

No Muslim group has carried the green banner of Islam with greater audacity to every corner of the globe than the Ahmadiyyas. How ironic it is then that Pakistan, which flaunts its Islamism on every conceivable occasion, should suffer this small but remarkable sect to be persecuted by fanatic elements who demand that they be declared a non-Muslim minority? How can anyone arrogate to himself the right to define another person's faith? And if a Muslim state can permit discrimination against a Muslim sect on a minor point of theological detail, what faith can non-Muslim communities like the Christians, Buddhists and Hindus repose in its promises of a fair deal?

(Reproduced from the Illustrated Weekly of India, July 7, 1974.)

HAJJ AND JAMAAT AHMADIYYA

The Promised Messiah enjoined his Jamaat, "to offer your prayer with such sincerity and concern as though you were in visible presence of God; and keep fast with commitment and for God's sake only. Everyone who is capable of giving Zakat should give it, and he for whom Hajj has become an obligation — and there is no hinderance — he should perform the Hajj." (*Kishti Nooh*, p. 21)

As various members of our Jamaat became capable of performing Hajj they began to fulfil this obligation and by the Grace of Allah continue to do so to this day. But incomprehensible and strange is the attitude of these Ulama who are trying, here there and everywhere, to prevent the Ahmadi Muslims from performing this sacred obligation. This behavior places the Ulama among those mentioned in the verse of the Holy Quran:

"Those who prevent people from
entering the sacred Mosque."

In light of this, a timely excerpt from the *Sidq-e Jadid*, an important newspaper published in India deserves attention. Maulana Abdul Majid Daryabadi observes:

"A similar situation also occurred during the time of King Ibn Saud, father of King Faisal. The maulvis - those residents of the isolated cells - asked the now-deceased king to expel the Qadianis from the Holy Land since (according to them) they were not Muslims. Ibn Saud inquired as to whether the Qadianis regarded the Hajj as a sacred obligation and as a pillar of Islam. The maulvis were compelled to answer in the affirmative. On hearing this the king said that he had no right to prevent a person from performing Hajj if that person believed Hajj to be a sacred obligation and an important item of faith."

The Ulama should have been silenced by this just and decent decision. But if for any reason they cannot keep quiet, then it is the duty of the Saudi Government to stand by the decision of the founder of the kingdom.

A BALANCED VIEW

Services of the Founder and the Jamaat Recognized

Commenting on a letter, Maulana Abdul Majid Daryabadi in his newspaper, *Sidqe Jadid*, of October 25, 1974, made the following balanced observation about the Holy Founder of the Ahmadiyya Movement and his Jamaat:

"Received your three pages long letter. It has been repeatedly written that the Qadiani Movement is really wrong; but the obligation to expel it from Islam is even more wrong. You have asked as to whether Hazrat Abu Bakar had adopted a forbearing attitude towards Musailma Kazzab. In reply I ask another question. Have you not read Baraheen Ahmadiyya, Surma Chasham Arya, translation of the Quran and commentary in English, and various other books published (by the AHmadiyyas) in Western languages for the defense of Islam? Did Musailma render any like service?

Around 1880, Arya Samajists and Christian missionaries created an atmosphere which lasted approximately for ten years. Who came to the defense of Islam at that time?

Later mistakes and weaknesses are certainly regrettable, but at any rate it is important to maintain a balance."

ON THE VERDICT OF THE ASSEMBLY.

When asked about his impression and reaction to the Pakistan National Assembly declaring the Ahmadies as a non Muslim minority, Dr. Syed Abdullah, Ex-Principal of the University Oriental College, Lahore, and head of the *Daira Maurif e Islam* wrote:

"When I say that this battle was fought by the Ulama single handed, I know that I am simply telling the truth. With the exception of the Ulama, the writings of all other sections that participated can be produced in support of the fact that their own point of view has generally been at variance with the standpoint of the Ulama and favorable to the Qadianis. Notable dignitaries may be cited in this regard." (Al Haque, Oct/Nov. 1974).

A LOOK BACK TO THE AGONY OF 1974

By

Dr. Khalil Ahmad Nasir

The year, 1974, has been a very eventful year around the world. For Pakistan, it has been extremely tragic and sad.

It was by the end of May that, on the malicious and vicious instigation of some pseudo-religious organizations, the mobs in many towns and villages went on a rampage against a small minority of innocent, peace loving and dedicated servants of Islam, the Ahmadiyya Muslim citizens of Pakistan. Led by the politically motivated, short-sighted, bigoted elements, they killed many Ahmadies, looted their properties and burnt their homes and businesses. They even resorted to the utterly inhuman act of denying the small Ahmadiyya communities the very basic necessities for their maintenance. All of these heinous crimes were committed in the name of Islam against the faithful servants of Islam. For base, short-term political ends, these power hungry leaders chose to ignore the very fundamental principles of Islam.

They became blind to the fact that it was exactly the same kind of inhuman treatment rendered to the Holy Prophet Muhammad (peace be on him) and his companions by the Meccan enemies. Little did they realize that their crimes were only more despicable than those of the Meccan infidels since they were being committed in the name of Islam, thus tarnishing the beautiful face of this faith.

Under the false and wicked accusation that the Ahmadies do not believe in the finality of the prophethood of Muhammad (may peace be on him), these so called leaders kindled the fires of hatred and bigotry. They did not have the courage to tell their ignorant followers the real facts — that the Ahmadies not only believed that Muhammad was the greatest of all prophets through whom the law of *Sharia* was perfected but also that, for all times to come, all spiritual blessings would flow through the acceptance of his truth and emulation of his glorious example.

Of course, the worst tragedy of 1974 was the assumption by the Pakistan government of the totally unjustified, senseless and unprecedented task of defining as to *who is a true Muslim*. An amendment to the constitution of Pakistan was rammed through the legislature. Even though a sizeable number of legislators deliberately refrained from voting

on this utterly illogical and irresponsible position, yet the wishful elements of the press labelled it as a *unanimous* decision of the *Ummah*. Had they followed the verdict of the Quran, they would have learned that the definition of a Muslim was abundantly furnished by the Holy Scripture and the sayings of the Prophet Muhammad (may peace be on him). Any deviation from this specific stipulation could only constitute a major transgression committed by a body never empowered by the Quran and the Hadith to exercise this self-assured power.

In pursuit of political gains, they became oblivious to the horrible danger resulting from the precedent set by them — that this occasion would only open the way to declaring other Muslim minority denominations to be outside the fold of Islam.

They ignored the golden teachings of the Holy Prophet that whoever affirms the truth of the *Kalima* is a Muslim. They forgot that glorious chapter in the history of Islam when the Holy Prophet reprimanded a Muslim soldier who had killed an enemy in the battlefield distrusting his declaration of the acceptance of Islam. "Did you open his chest (and ascertain his inner belief to be contrary to his utterance)?" questioned the Holy Prophet. Thus he set the guiding principle in the matter of deciding the belief or nonbelief in Islam of any individual. What counted was only the individual's own affirmation and not any self-assumed evaluation by either an aristocrat or a secular body of law-makers.

They erased from their memory the unique and tireless services of Hazrat Mirza Ghulam Ahmad in defense of the honor of the faith against all adversaries at a time when none else was forthcoming to carry the banner of Islam.

Ungratefully they even shut their eyes from the sacrifices of the Ahmadies, even of their lives and whatever worldly resources they possessed in carrying the message of Islam to all corners of the globe, in establishing mosques, widely distributing the translations of the Holy Quran in many languages, in glorifying the name of Allah and His Messenger Muhammad (peace be on him) in all continents of the world.

Instead, they chose to malign the Ahmadies, these truly dedicated servants of Islam with utterly false accusations. They called them spies of the British government. How wrong they were. Did they tell their misled followers that it was none other than the Ahmadiyya Muslims who built a mosque in the very heart of the British empire, at a time when the rest of the Muslim world was almost totally remiss in discharging its primary obligation of the propagation of Islam.

However, the agonies of 1974 have not been without some truly reassuring aspects. During the painful days and nights of trials and tribulations, the Ahmadies never wavered from their loyalty to Islam. If at all, they are revitalized and restrengthened — with renewed resolution, determination and vigor — to serve Allah and His prophet Muhammad in the coming years.

In the precepts of the inspiring example of the Holy Prophet, the Ahmadies humbly pray to Allah for their enemies. "O Lord! Give my people guidance for they know not the folly of their deeds."

The Ahmadies have absolute faith in the divine promise that Allah's succor will come, in not too distant future, to bless their humble services in the path of Islam.

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